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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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THE PLACE OF SMALL AND "BACKWARD" NATIONS IN THE NEW WORLD

[**Mr. Fenner Brockway**, prominent British Labour leader, a friend of India and a friend of Peace, examines here the prospects which federation offers to the underprivileged—nations and peoples—in the United Nations Organisation in which they individually have so weak a voice.—ED.]

The difference between post-war plans in 1919 and 1945 can be defined in the terms of Idealism and Realism. The international pattern for 1920 was drawn by an American professor who, although he had become President of the United States, had a mind which was academic rather than administrative. He set down fourteen points which he believed represented abstract justice in international relations and built on them an international structure, the League of Nations, which theoretically embodied the idea of the equality of all nations. These academic propositions were accepted in broad outline by the representatives of the other Allies and, when President Wilson set out for Europe to draft the Peace Settlement in association with his colleagues, he was full of high hope that the foundations of an equalitarian world would be laid. He cannot have been long at Versailles before he was disillusioned. Mr. Lloyd George has described in his Memoirs of the last war how the statesmen at Versailles bargained and haggled for the territories and resources of the world as though they were tradesmen in the market-place or speculators at a land auction. President Wilson returned to America with his heart fissured and it was broken entirely when Congress refused to endorse the new structure of the League of Nations.

Despite the market-place character of the Peace Conference, however, the League of Nations embodied in its Statutes many of the idealistic principles which the disappointed President had formulated.

The nations, whether large or small, were regarded as equal and a plan was promulgated to bring about arbitration, security and disarmament and to mobilise the combined strength of all the nations against an aggressor.

Immediately after the last war there were wide-spread hopes of this League, and whilst the public opinion of all the nations remained war-weary and opposed to any renewal of war, it appeared superficially to be fulfilling these popular hopes. When, however, this mood had ceased to be the dominant temper of the peoples, the Governments steadily returned to their normal competition for their own interests—and the plan for arbitration, disarmament and collective security in turn collapsed in hard experience.

Japan invaded Manchuria and Italy, Abyssinia. These were the grossest forms of aggression, but the attitude of the Members of the League of Nations was determined not on the principles of arbitration and collective security, but unashamedly as a reflection of their own interests and desires. In the case of the Japanese aggression, for instance, the British Government was all in favour of establishing an obstacle in the Far East to the growing influence of Soviet Russia, and so Sir John Simon, Britain's Foreign Secretary, blessed the arms and aims of Japan. Exactly the same principle was at stake in the Italian invasion of Abyssinia, but because extended Italian power in Africa would endanger Britain's Empire route to the East, and the irrigation of British-owned cotton fields in Egypt and Sudan, the British representatives became hot with indignation and applied firmly for League sanctions against Italy.

It was the same with disarmament. Soviet Russia, which had boycotted the general proceedings of the League, agreed to participate in the Disarmament Conference. When, however, it proposed total disarmament the imperialist powers would not hear of it, and Britain even rejected a proposal that aerial bombing should be prohibited because its representatives held that law and order could not be maintained on the outskirts of its Empire if it were not permitted to bomb primitive tribes.

The story of the progressive failure of the League need not be told in detail. It finally disappeared in the catastrophe of renewed world war. Why did it fail? I was present when the foundation-stone of the new League building was laid at Geneva. The scene illustrated the reason for its failure. There in the centre of the field lay a great stone with another stone equal in size to it suspended from a crane. About the crane and the stones stood three workmen, giants in physical stature and muscle, wearing brightly coloured shirts, their massive shoulders and arms gleaming in the sun. They represented reality, the life of the peoples, the economic system which gave them work today and

threw them on the scrap-heap tomorrow. On the edge of the field stood a pavilion massed with the leading statesmen of all the nations. They emerged in procession behind their President (I forget his insignificant name) and as they walked solemnly in their top-hats and beetle clothes, I almost laughed at the contrast between them and the workmen. They looked ludicrously artificial and puny. They represented the illusion of the political structure of the League, embodying the theory of international co-operation, ignoring its basis in an economic system of bitter antagonisms. The League failed because it was futile to erect a dome of Peace on a building whose every section, from the foundation-stone upward, was split and splintered by particles which did not fit and which ground one against the other. In a world which is capitalistic and imperialistic it is impossible to maintain an international political structure of peace.

The statesmen and a great part of public opinion have learned from this experience, but, instead of setting about the establishment of an international economic order on which they could confidently build an international political order, they have thrown over the high principles which were embodied in the Charter of the League of Nations, and have instead built a structure in the United Nations Organisation which accurately reflects the present condition of the world. There is no pretence of the equality of nations. America, Soviet Russia and Britain are the three Big Powers who boss the world, and their omnipotence is recognised. Peace is to be maintained, not by a Charter based on justice or freedom or equality or co-operation between the nations, but by a deal between the three Great Powers. If they can run in harness, major war will be avoided. If they cannot, major war will come despite any pretence of arbitration, or security against aggression, or disarmament. If unanimously the Big Three decide that one of the small nations has acted aggressively, their united power will be used to hold it in place. But if one of the Big Three decides itself to be aggressive, no part of the United Nations Organisation will move an inch to hold it back.

Judging from present events, there is little hope that the Big Three will not fall out. The collapse of the Conference of Foreign Ministers is a warning. But the potential conflict between them goes further than even this dire event foreshadowed. There is a fundamental antagonism between America and Russia which goes deeper than the antagonism between America and Germany before the World War. America was a political democracy and Germany was a political dictatorship, but both were essentially capitalist countries, even though the identification of the economic organisation and the political State had gone to a point in Germany which was foreign to American conceptions. Between America

and Russia there is not only the conflict between a political democracy and a political dictatorship, but between a socialist economic basis and a capitalistic economic basis. Russia understands this enduring conflict. It has become realist in an imperialist world and it is digging in over all Eastern and Central Europe; it is extending its power in the Far East; it is even claiming power in the Mediterranean on the other side. America is making its rival claims in the Far East and is refusing to recognise Russia's puppet Governments in Eastern Europe because they are not politically democratic. At the moment Russia appears to be making ground faster than America, but in the background there is the fact that America knows how to manufacture the atomic bomb, and the point will come when it will say to Russia, "Thus far and no further."

Britain occupies a midway position. It stands for political democracy like America, but it aims to establish a socialist economic basis, like Russia. At present, because political issues are dominant and, perhaps, because Britain is economically dependent upon America to a considerable extent, Britain is siding with its Western rather than its Eastern ally. This is not the place to discuss what British policy should be, but in a sentence I may suggest that it ought to be standing forth in the world for its own undiluted policy of political democracy plus economic Socialism. If it did that, and if it gave an example of its purpose in Britain itself and by ending its imperialism in the Empire, it would make hundreds of millions of allies in all countries, becoming not only the moral voice of the world but the leader of its peoples.

What is to be the place of the small and "backward" nations in this realistic new world? Ironically there is one fact which makes the difference between the small and great nations less than it was before the world war. This is the fact of the atomic bomb. When a thimbleful of the particles of atomic energy can destroy half a million people, armies and navies and the size of air fleets become of little account. A small nation with laboratories and factories to produce atomic bombs is a greater power than a great nation which is without the secret. This situation cannot last long, because scientific knowledge is sufficiently evenly distributed to make it certain that, before five years have passed, the research workers of every nation will know all about the atomic bomb; but if it is true, as reported, that Sweden is close on the heels of America and Britain in the production of the atomic bomb, this small nation is at this moment one of the great powers of the world. Its pre-eminence will not last; but this privileged position, if indeed it be a fact, gives Sweden the opportunity at this point of time to talk equally with America, Britain and Russia and to give a lead at least to the beginning of an international organ-

ization for the use of atomic energy for constructive rather than destructive purposes.

Sweden illustrates not only this immediate atomic situation, but another possibility for some effective representation of the small nations in the world, despite the domination of the Big Three. Sweden is the leader of a group of nations which are tied closely by racial and cultural affinities as well as by economic interests —the Scandinavian group, including also Norway, Denmark and Finland. Each of these nations separately is of small account, but together they can be of considerable influence. In some respects they are a model to the modern world. They are politically democratic and, whilst not fully socialist, have a standard of well-being which is the equal of that of any of the Great Powers. They are important to one at least of the Big Three—Britain—in supplying necessary food-stuffs and timber. They are important in the moral leadership of the world (perhaps excepting Finland during some recent periods of her history), in their belief in libertarianism; they are moving towards a socialist economic basis, but political dictatorship is the last thing which they will accept. Because of these things the Scandinavian Group of nations could have the greatest influence in Europe, and they might well link up with Holland and Belgium and particularly Switzerland, which have many of their characteristics. Separately, these small nations may seem insignificant, but together they could be a big power.

It is in the principle of federation that the hope of small nations' making their influence felt in the world rests. One turns further East, and already the Arab League, despite the undeveloped industrial structure of its States, is becoming a power. Already Britain is showing that the League cannot be ignored, and, if the League will co-ordinate the Arab nations of the Near and Middle East and of Northern Africa, it will, within a decade, be able to challenge the domination of the Big Three. One thing the nations of the Arab League need supremely if they are to fulfil this possibility: modernisation—modern agriculture, modern industries, modern docks, modern transport and modern education. If they were big enough in outlook to realise it, they have the opportunity of this necessary modernisation on their door-step. In Palestine, there is a model for the whole of these territories. Jewish industry and Jewish agriculture are not only as efficient as any in the world, they have not only been successfully applied to conditions which are typical of the other Arab countries, but they are based on a spirit of co-operation and equality which, if extended to the neighbouring countries, could make this corner of the earth not only materially efficient but culturally noble and spiritually high. At the moment I seem to be a voice crying in the wilderness when I urge the Arab

League and the Jewish Agency to establish an alliance for the achievement of this great purpose, but I still hope, for the sake not only of the Arabs and the Jews, but for the future of the world, that this project may be realised.

Before we go further East, let us look at the Continent of Africa. Its Negro peoples inhabit not only most of its territories, but, through the deportation of slaves in the eighteenth and nineteenth centuries, have spread to the West Indies and the Americas. Among them, too, something is happening the significance of which is little realised. In Britain a few weeks ago a Pan-African Congress was held, at which representatives of the Negro peoples of all countries met, and with unanimity, they formed a Federation to assert their equality with any race on earth and to challenge the imperialisms which dominate them. This is at present only a federation of peoples struggling for freedom, but they represent movements which will inevitably win control in their lands before a decade has passed and, they, too, are a potential power in the world.

Let us go further East. Here, India occupies the centre of the stage. It may still have to pass through a period of struggle, but every far-seeing person realises that the achievement of its independence is inevitable. It will not be alone. The present struggle in Indonesia and Indo-China, the less dramatic struggle in Ceylon and Burma and the Malayas, are the promise that Free India will be the leader of a group of nations whose peoples are already becoming one in the emotion of their common fight. They are clearly a Federation of Nations of the future. It is too early to say whether this Federation will extend to China and Japan or whether China itself will become the leader of a neighbouring Federation, but no one who looks into the coming years can doubt that there are here groups of nations which will not tolerate domination by the existence of Great Powers.

We have not covered the entire world in this survey, but enough has been written to indicate how the small and " backward " nations may win an influential place in the new world. There is another alternative which may impose upon them a destiny more important for mankind than even the functions which have been indicated here. We come back to the atomic bomb. It is possible that the civilised world has become so artificially civilised that it will destroy itself. America and Russia may in their madness reflect their antagonism in war and drop their atomic bombs upon each other, and upon the spreading allies on either side, until life is obliterated on a mass scale and the civilisation of the " developed " nations destroyed.

If this last madness of civilisation occur, it will be the duty of such " backward " nations as escape the fate of their more " advanced " fellow peoples to begin once more the long story of the upward progress of the

human race. May they learn to create a social organisation and to accept moral principles which will not, at the moment of their knowledge of mankind's life and death, send humanity back to its beginnings again! May they rather create a world which, because it harmonises social and political structure and is imbued with international good-will, will move forward to the fulfilment of the great creative possibilities which are within the human race!

FENNER BROCKWAY

ANT'S PROGRESS

Up a man's unmoving foot I walked the other day
Jumping across the ugly wells of his rugged skin
On to the garments he wore.

Tiring it was to climb against the captive cotton fluff,
But Nature beckoned me on, on my onward march;
I spent days, your hours, I travelled miles, your inches
Till I reached the odorous jungle on his head.

I paused to flick my dust dipped legs
When I heard his frightened thoughts
Whose burthen knocked at Atom's doors
To capture the secret of nothing's power.

I sheltered from the gust of his thoughts' cacophony
Wondering at the living fear of man
Whose thoughts thumped " Atom Bombs, What next ? "

I told man my life, the way we dodge neutrons
Lest we be cursed, by a gentle pat, to become men.
I told him about the nothing
From whose fertile soil arose congruent opposites
That multiplied in TIME that could not but be
For, TIME is movement's child and matter's slave.

Man could not understand for, to anything obvious he
cannot reach.
He must require an Atom Bomb
Whilst I need a well-timed grain of sand,
For us to meet in the region of our common heritage
Where he and I can smile and hear God's voice
As He keeps repeating " Let there be an Earth "
And His command, carried forth on the air of Souls,
Creates a Sun here and explodes a Star there
And in the midst of the Cosmic Pyrotechnics
TIME kills a star and an earth is made.

S'ARCY

NEW WICKS FOR OLD LAMPS

[**Mr. Paul Eldridge** is an American writer perhaps best known for his short stories of sophisticated type. But here he is concerned with deeper things —specifically, with the world's pressing need of a new approach to religion. He calls for " new wicks, " recognising that " the old lamps still have the oil. " It is true that, as he writes, " man cannot live by doubt alone. " In other words, as a great Eastern thinker wrote, some sixty years ago, " Man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt. " What is needed is a " universal religious philosophy, one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relation of man physical to man psychical, and of the two to all that is above and below them. "—ED.]

What a man fears determines his character.

The problem whether life's aim is the search for pleasure or the escape from pain, may be left to disputatious metaphysicians and ivory-towerists. But this is certain—that, if we are to plant flowers in the shifting desert we call the Earth, we need more than all things else—courage. Courage to bear the quotidian burdens. Courage to know that we do not reap what we sow. Courage to fight for our ideals although we are certain they shall never be realized. Courage to understand our individual insignificance in the universal scheme, and yet be proud of this understanding. Courage to accept our transitoriness and still build as if we were eternal creatures. But surpassing all is the courage to bid adieu to all things without maudlin regrets, without subtle and vain subterfuges, for in the courage to die is rooted the courage to live.

Has religion inculcated this courage in man ? On the contrary, capitalizing on his instinctive animal fears, it added to them others far more terrifying, far more degrading. In the heyday of the Church, when man was hailed as the hub of the universe, the heavens hung heavily upon his head and his feet were scorched by the fires of hell. He was a perplexed and anxious buyer in the Great Bazaar, perpetually haggling with the Master Merchant. How much for pain ? How much for virtue ? How much for worshipping this way—or that ? What paradise for hell ?

In more recent times, religion *has* accepted new ideas, built laboratories next to chapels, blessed astronomers who changed the divine topography, disembodied—or, at least, attenuated—devils, clipped angels' wings,—but never, never closed the gates upon the fear of death. And yet, that is the very cancer devouring its vitals, like that strange sea creature which seems an innocent flower upon

the shore. But touch it, and it winds about you with fatal ropes.

Only atheism affirmed the tragedy and the simplicity of death, without fuss or fury. Only atheism was the clarion call to men to die—and therefore, live—courageously. But man does not accept atheism. A religious animal, he cannot view the glories of Nature with the impersonality of an eye reading the microcosm under the lens or the macrocosm through the telescope. His heart leaps at beauty —and he calls it God.

But what God? "There's the rub!" How can modern man whose *finite* mind has conceived the idea that to understand all is to forgive all, accept an *omniscient* Being who forgives nothing? How can he accept a fierce judge awaiting the arrival of each soul with a balance infinitely finer than an apothecary's scale to weigh every microscopic deed or thought, and mete out to it a punishment so extravagant, so incommensurate, that the tragedy becomes grotesque? How can modern man who has learned that environment is the true criminal, accept the judgment of Him who creates the environment, but blames only its victim? It is adding insult to injury to a God whose title is "Father" and whose function is "Love."

"The dread of something after death" not only "puzzles the will," as Hamlet says, but paralyzes it. So long as God sits in judgment, man's life must remain a rigid routine of totems and taboos. Who shall dare deviate one iota from the prescribed regulations and invoke the fury of eternal damnation? Who shall dare make life an adventure in search of truth, if thereby he runs the risk of being tortured beyond the reckoning of time?

Still, as the centuries passed, man *did* dare to break the magic circle of terror, but to the extent that he triumphed he lost his God and his religion, and he is not happy. He has not become an atheist. He has become an agnostic. Shameful, timorous, he stammers "Perhaps." But man cannot live by doubt alone. And so he yearns for a religion which will give him stability and security—a religion which will not offend his reason, and yet will uplift his heart—a religion without mortal threats and immortal penalties—a religion whose God is beyond the malignity of the inquisitor and the pettiness of revenge.

Must such a religion be a new one, one that as yet bears no name and no form? It all depends upon the keepers of the sacred flame. The old lamps still have the oil, only the wicks are charred and jagged, and the lights flicker and spread smoke and stench. New wicks must supplant them—wicks woven from the wisdom and the kindness and the understanding of modern civilization —wicks which will spread a bright and steady light, scattering forever the menacing, lurking shadows of the vast legion of superstitions at whose head marches the pompous monster—Fear of the Hereafter!

PAUL ELDRIDGE

IS PERMANENT PEACE PHILOSOPHICALLY CONCEIVABLE ?

[**Dr. R. Naga Raja Sarma** is on firm ground in tracing war to human selfishness. The root of all wars is undeniably the conflict between the lower and the higher nature of man. But for that very reason there is hope. When the individuals of whom the nations are composed cease to generate the causes which disturb the equilibrium of Nature, the Karmic consequences of such acts, one drastic culmination of which is war, will thereby be eliminated at their source. Union and harmony are the only sure preventives, "a Brotherhood *in actu* and *altruism* not simply in name." As Madame H. P. Blavatsky wrote in *The Secret Doctrine* in her clear prophecy of the wars which have twice devastated Europe in our time :—

> The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.—ED.]

The announcement appearing in the newspapers of the 25th May, that the Doenitz Government had been ordered to be dissolved and that the Third Reich has ceased to exist as a political or governmental entity in respect of European and international affairs, was bound to stimulate serious reflection in all who have witnessed within their own lifetime two world wars involving destruction of human life and property on an unprecedented scale. In the following paragraphs, it is proposed to discuss briefly what seems to be a persistent problem of life-evolution on this planet—whether Permanent Peace is *philosophically* conceivable, let alone its being practicable. Can all human relations, including national and international relations, find harmonious adjustment without recourse to war ?

To avoid confusion, misunderstanding and even overlapping of theoretical and practical issues and trends, it must be made absolutely clear that the discussion is to be confined rigorously to the plane of philosophy defined as a science of the relation between God and Man, the Infinite and the Finite, which commands the sanction and authority of both reason and scripture, each being restricted to its legitimate jurisdiction. I should like further, at the outset, to postulate that the point of departure for the discussion is the experience of mankind revealed in the course of evolution recorded by the sciences, subjective and objective, of life and of matter. This chronicled human

experience has revealed minor strifes and quarrels, mighty Armageddons and World Wars.

A system of philosophy is an attempt at explanation of human experience considered *not in isolation*, but as regulated and controlled by a Supreme Power that makes for righteousness, in whatever terms defined or even if held to be indefinable. It is necessary so to fix the boundaries of philosophy that it may be an independent aid to disciplined discussion.

By all canons of rational reflection and criticism, philosophy, Islamic, Christian or Vedantic, refers unmistakably to Theism. In this discussion the stand-point is furnished by the Vedanta systems of *Dvaita*, *Advaita* and *Visishtadvaita*, which reveal a greatest common measure of agreement in acceptance of a Supreme Power, God; finite selves as independent centres of experience; the Doctrine of Karma, responsible for the evolutionary career; and the conception of the goal of moral and spiritual endeavour as Moksha or final riddance of the transmigratory series of births and deaths. In this cosmic scheme the individual self, the essence of which is pure bliss and knowledge (*Ananda* and *Jnyana*), finds itself enmeshed by Karma and reveals a constitution consisting of the three Gunas (Sattva, Rajas, and Tamas) in different proportions.

Broadly speaking, *Prakriti* indicates harmony or equilibrium of the Gunas, and the entire evolutionary series, moving according to plan—details of which are accessible only to the Omniscience of the Supreme—is the direct outcome of a disturbance of the equilibrium of *Prakriti*. The evolutionary series brings in its train progress and civilization, wars and peace, social and political upheavals. Its history is partly of mankind and partly also of stars and planets, of interstellar infinity and, in short, of the space-time continuum with all its contents.

Wars have to be understood against this background. Life, fulfilled or frustrated, is best understood in terms of adjustment to environment or of responses to stimuli, as the modern Behaviorist would have it. War is a mode of response in the face of a characteristic situation. "Religious" crusades and wars are not considered here because, I take it, they have disappeared from modern civilized existence altogether. Wars then, would belong to the category of weapons either of self-preservation or aggression, and if Article X of the defunct League Covenant should continue to haunt the minds of some, there might be wars undertaken to help weaker neighbours attacked by aggressors. These would belong to the former type. Any other possible variety can be reduced to one or the other category.

Let me now attempt a philosophical analysis. Whether it be the Trojan War, the *Ramayana* or the *Mahabharata* wars, or World Wars I and II, the question of *possession*, whether

of women, wealth or territory, stands out. Thus the desire to possess is the root-cause of all wars, the motive-force for the aggressor. For the victim the instinct of self-preservation would supply the motive-force. In other terms, the dynamic activity associated with "I" and "mine" (*Ahamkara* and *Mamakara*) inspires all wars.

At the first attempt at analysis, wars merge in the more comprehensive problem of Evil, and Evil again in the basic problem of the finitude of the self. Collateral questions can then be posed: Why are there wars at all? Why is there Evil at all? Why finitude? The questions do not stand alone. They are conceptual photographs of the one fundamental problem of the constitution of the finite self.

In my view, the *Gita* contains the best statement of the problem and its solution on pronouncedly *Theistic* lines. Why does man sin, asks Arjuna, even against his will sometimes? (*kenaprayuktoyam-papamcharati...anichhannapi*) The Lord answers that *Kama*, the desire to possess, and *Krodha*, anger, with its concomitant desire to destroy, generated by the *Rajoguna*, should be deemed responsible.

Thus cosmic evolution has no beginning in time. It is *Anadi* (beginningless). This may not conflict with modern concepts of biological and geological evolution. For evolution is generically construed to include both creation and destruction, that endlessly succeed one another. The author of the *Vedanta-Sutras* defines God in terms of creatorship, protectorship and destroyership of the Universe. Finite selves play their parts, little or magnificent, according to their Karma generated in earlier existences. In the constitution of finite beings the seeds of strife have been sown in the disproportionate commingling of the *gunas*, the properties of which are well-known. Man's behaviour is throughout dominated by Rajas and Tamas. There is doubtless a modicum of Sattva as well, but it is too feeble and dormant to prevail.

On this view the Lord wills epidemics, earthquakes, wars, and similar Nature-made and man-made phenomena when the activities of mankind are dominated by Rajas and Tamas. Microcosmic disharmony of the *gunas* is directly due to the Macrocosmic. The Lord, however, does not will wars and destruction arbitrarily. Karma, individual and collective, supplies the necessary rational and philosophical justification. The mind with its four facets of Manas, Buddhi, Ahamkara and Chitta secures the requisite intellectual or cognitive, emotional or emotive, and volitional or conative responses and reactions to characteristic environmental demands. The mental make-up of individuals and nations with the preponderance of Rajasic and Tamasic elements being a permanent factor till the obtainment of release from the transmigratory career, wars due to the stirring up of these elements should likewise be deemed a per-

manent factor of the cosmos, like Evil. If God's Universe can and does accommodate Evil *somehow* (this Bradleyan *somehow* is no philosophical answer though urged with great reverence) it would follow *ipso facto* that it must accommodate Wars.

Thus one can go on eternally interrogating : Was Germany just in violating Belgian neutrality in the First War ? Was Hitler's attack on Poland just ? Viewed as isolated events, these may provoke indignation in some quarters and elicit justification from others. There is no use blaming the Treaty of Versailles. Once Prussia had been under the heel of Napoleon. In this war Paris had to be declared an Open City in an inevitable emergency. In almost incredibly quick succession Berlin today is under the Soviet iron rule.

The cycle of victories and reverses would demonstrate that the psychological and spiritual paramountcy of the forces and tendencies and instincts dominated by the Rajasic and Tamasic elements is the only philosophical explanation of wars. From the most comprehensive philosophical stand-point none of the sufferings undergone by belligerents and non-belligerents can be considered *undeserved.* Inferentially some previous stock of Karma must have subjected them to the suffering.

Nervous fear of aggression, lack of security, lack of resources of defence and many other concomitants of Rajas and Tamas destroyed the League of Nations. Economic planning, production and equitable distribution of the good things of life to all, if ever practical politics, would not achieve better results. For, even in the most democratic social and political organisation differences are bound to exist which would render the Rajasic and Tamasic elements active in the direction of disorders and destruction.

Two other facts of outstanding significance deserve notice. Firstly, Krishna has openly declared He is out to destroy when the scheduled hour strikes for cosmic destruction on the basis of Karma, individual and collective. Secondly, notwithstanding the doctrine of the " Expanding Universe, " modern science does not seem to countenance limitless expansion. The goal of cosmic evolution is eventual destruction. This is corroborated by the theory of *Yugas* admitted by the Vedanta which accepts the Puranic cosmology. The conclusion is thus plausible that, as modern science has not achieved the eradication of epidemics and complete control over the destructive phenomena of Nature, it may not be successful either in the prevention of wars.

The so-called Intellectuals have not been able to prevent wars. Unable to prevent the *Mahabharata* war, Vyasa seems to have disappeared into oblivion. Krishna's brother chose the more educative and entertaining course of going on a pilgrimage to escape the horrors of Kurukshetra.

Trite as it may seem, there is only one remedy. Individuals and nations

must try to suppress and eradicate the Rajasic and Tamasic tendencies, with especial reference to " I " and mine, and treasure Sattvic tendencies. It is a doctrinaire demand. That cannot be helped. I do not believe the Vedanta means salvation or Moksha for all. That cannot be discussed here nor can the problem of God's own responsibility for the presence of Evil and its manifestation in Wars, for Nature's destructive phenomena etc. An answer can be indicated without argument. Evil is a permanent factor of the cosmos, intended for the glorification of the Good and as an indispensable background.

But none of these considerations would prevent one from treading the Aryan Path, which is the Path of Sattva leading to the divine returns of moral and spiritual endeavour. There must be a planned programme for energising the Sattvic elements in the mental make-up of the masses of mankind. From the programme of Sattvic spiritual search for the self's own knowledge and bliss to modern plans of economic and political reconstruction, with countless conflicts and rivalries, is indeed a far cry. The arrogant and aggressive expansionism of the possessive instinct which today exclusively inspires all national and international endeavour is, as has been shown, the root-cause of all wars, strifes and many other maladjustments. Poets' dreams and pinchbeck pacifism, especially of weaker individuals and nations, are no substitutes for rational analysis, on the strength of which the conclusion is irresistible that permanent peace among the nations is not practicable. Let me not be misunderstood. I desire to submit in conclusion that notwithstanding the inevitability of Evil and Wars, there is a sacred duty for each individual to save himself or herself by proceeding along the Path of Sattva (*Uddharedatmana-atmanam*) because each is entitled to put forth maximum spiritual effort in the hope that it may be crowned with success.

R. NAGA RAJA SARMA

THE MAGIC AND THE MIRACLE OF MORE

[**Shri Gurdial Mallik,** long connected with the Santiniketan of Dr. Rabindranath Tagore, presents here movingly the ideal of self-sacrifice, of altruism, which is a condition *sine qua non*—though not the only condition—of self-development. For even self-sacrifice has to be performed with discrimination; and self-abandonment made without justice, or regardless of results, may often prove not only made in vain, but harmful, among other reasons because it invites exploitation. The modern Indian villager or labourer needs more perhaps today to have held up to him the ideal of justice to all, including justice to oneself as a unity of collective humanity. But ample opportunity there will always be to sacrifice the one self to benefit the many. Self-abnegation with discrimination is the highest way.—ED.]

For innumerable centuries past, in India, it has been a practice among certain classes of Hindus always to give something more than what is asked for in the name of a praiseworthy project. This is usually done by the addition of the figure one to the sum set down as a person's subscription. For instance, if one is approached with a request to donate Rs. 50/- or Rs. 100/- to a certain commendable cause, he will invariably give Rs. 51/- or Rs. 101/-. Likewise, the vegetable-seller, the grocer, the milkman in the villages will put a little more than his customer has paid for in the latter's receptacle. Why do they do so? When thus questioned they may answer, "There is magic as well as miracle in more." Perhaps it is this philosophy which is at the bottom of a popular Hindustani proverb, "One *and one* make eleven."

It appears that behind the practice, alluded to above, there is a deep and dynamic spiritual truth, though the practitioner thereof may not be conscious of it. It is that man fulfils himself in the measure that he gives, does or acts *more than* is demanded of him by mere necessity. Did Christ, by-the-by, hint at a similar truth when he told an inquirer after the Supreme Reality that whenever one was asked to part with one's coat to the needy, he should also give away his cloak? As a matter of fact, it is in this spiritual impulse to do or donate more that man's difference from the animal consists chiefly.

Every man has two "angels" always by his side. They govern his actions and aspirations respectively. One is the Angel of Necessity, under whose tyrannic rule he acts to satisfy his natural needs. The other is the Angel of Aspiration, who inspires him to transcend the limits of necessity or need and to embark on adventures into the radiant region of the altruistic or the artistic or the idealistic, even though in doing so he may have to risk his all—nay, his very life.

This truth has been expressed in a beautifully poetic and pregnant manner by a mediæval mystic :—

" O bird, where were your songs when, at night, you lay in your nest ?

" How is it that with the morn the whole sky has begun to resound with your songs ?

" In your snug shelter you had security, food and fill; what, then, prompted you to dare the uncharted deep and vast sky ? "

The bird replied,

" True, as long as I lay in my little cosy corner, I had self-indulgence. But it was only when I crossed its threshold that I found my self-fulfilment. "

Indeed, what is true love but offering affection to someone else more than to one's own self ? What is true art but expressing something more than mere meaningfulness in a picture or a poem ? What is true sacrifice but something more than a bargain at the counter with, or a bribe to, Divinity or one's own Dæmon ? What is service but something more than considerateness or compassion for one's own self ? The very conception of Heaven or Paradise is but a symbolic embodiment of this magic and miracle of more. And, also, may it not be that Reincarnation or Evolution is but a school for our learning the philosophy and practice of becoming more than creatures of Necessity or helpless subjects of a Tyrant ? As Eternity is more than Time, so man's aspiring for the sonship of God—in which alone lies the attainment of the Good, the True and the Beautiful in him—is a thousand times more fruitful than the gilded slavery of an earthly king, panoplied in all his power and pomp.

It is, therefore, an axiom of all true greatness that one should strive ceaselessly to attain more than what he can hold in his grasp or grip, be it of greed or of glory. The stature of his soul is measured not by the footrule of material prosperity but by the yardstick of yearning for the Great as against the small. Happiness, which is at once the flowering and the fruit of self-fulfilment is a gift from the Great. Verily, as the *Chandogya Upanishad* says :—

What is great is bliss. There is no bliss in the small. The great itself is bliss. The great itself is what is to be desired to be known.

GURDIAL MALLIK

SOME REFLECTIONS ON KALI YUGA

[**Mr. Philip Howell** paints in gloomy but just colours the Dark Age which reigns supreme today in India as in the West. But even Kali Yuga has its hopeful aspect. The shortest of the ages in Brahmanical chronology has a momentum in inverse proportion to its length. The triumphant rapidity with which modern science and technology have advanced—and with them material standards and destructive potencies—is illustrative of the heightened tempo in the Kali Yuga. But the very acceleration of the cause-effect sequence should afford the opportunity to the constructive worker too, to do more now within a shorter time. All must operate under the conditions in which they find themselves, but how far each is subject to those conditions depends upon himself. For even in the darkest night the individual may light a torch, illumining the path for others and himself—ED.]

The appearance of what has been called the atomic bomb in the already appalling catalogue of destructive weapons of warfare is likely to give pause to those idealists who thought that a New Heaven and a New Earth were just around the corner! Even wishful thinkers are confused about the possible implications of the discovery. The achievement, at an estimated initial cost of £500,000,000, of the release of "solar" energy by atomic fission, and its utilization in the form of an aerial bomb, are now known the world over, although the resulting shift of emphasis in the balance of world power is still obscure. We have been promised, too, by the United States Secretary of War, that improved versions of the bomb are on the way. Protests have been heard here and there; but, so far, we wait in vain for any wide-spread expression of those "most solemn reflections in the mind and conscience of every human being capable of comprehension," to which Mr. Winston Churchill piously referred in his historic statement of August 6, 1945. In this connection, an important question was raised by a well-known author (Mr. S. L. Bensusan) in a letter to the London *Times*, published on August 10, 1945, when he asked: "Can that which is an abomination in Europe and America be morally permissible in Asia?" Without minimizing Japanese atrocities in this war, the racial factors involved in the use of the atomic bomb are far-reaching. We have been told of a prophecy prevalent last century in the Far East which has been rendered in comprehensible English in these words: "When the conquerors of all the ancient nations are in their turn conquered by an army of black dragons begotten by their sins and born of decay, then the hour of liberation for the former will strike."

(*Lucifer*, London, June 1888.) The editorial comment in that magazine was that this prophecy might portend a new invasion by another Attila from the East, furnished with modern weapons and an army of millions which would pour into a decaying Europe like an irrepressible torrent.

However we may look at it, the use of scientific discoveries for destructive purposes is but one of the symptoms of the spiritual darkness of this present age. The ravages made by the employment of chemical gases by the German High Command in the war of 1914-1918 rightly aroused the abhorrence of the whole world. Two of the Great Powers whose detestation was then most marked have now admitted using an infinitely more horrifying weapon against what must inevitably be a preponderantly civilian population. All these things are not forgotten in the counsels of that Eternal Justice which is concerned with the adjustment of motive and action in human affairs. All recorded history witnesses to the fact that victory in war may be purchased too dearly.

Can we view, in the light of certain universal concepts, the warning of what another world war would now mean in the destruction of all regulated life? Is the atomic bomb but one among many phenomena marking this present stage of human evolution? Are we to assume that problems relating to scientific experimentation and its vast social and ethical implications are peculiar to the few centuries that have elapsed since the foundation of the Royal Society under the auspices of Charles II, *c.* 1660?

Questions of this nature must have occurred to many unprejudiced thinkers capable of applying, *mutatis mutandis*, the distinction graphically drawn by Eugene Lyons in his *Assignment in Utopia* (Harrap, 1937), when, referring to those smug scientists and sociologists who watch with equanimity the savage toll in human life often exacted by great social changes, he wrote of Russian Communists:—

> The real division was between those who could go through with a terrifying piece of brutality, and those who could not; those who, whether they formulated it in such wise or not, regarded human life as in itself valid beyond sanctified words or pseudo-scientific theories, and the others to whom human life was so much worthless raw stuff for their laboratories; between the despised and soft-hearted idealists, and the hard-boiled realists.

Such a querist will usually be afflicted by a spiritual nostalgia. He will feel the need in his daily life of a universal basis for action with his fellows in community service. No immunization from world distress will be found by any one who essays to walk the "Secret Path." Always such an one will further the arousal of an individual and social sense of responsibility for the welfare of all that share in common the planetary life. Above all, he will recognize philosophically the force of Plato's

teaching, that the history of the universe is made up of alternate periods of decay and reconstruction, and that the Demiurge fashions the world out of materials, physical and otherwise, derived from a former abode, dissolved by the flux of time. He may even, if he faint not in his pursuit of knowledge, come to aver the truth of India's ancient heritage of teaching on the subject of Cycles of Growth.

At 2h. 27m. 30s. a. m. on February 16th, 3102 B. C., *Kali Yuga* began, according to Hindu chronology. It has been called (not inappropriately) the Black or Iron Age. The development of world culture is divided into a series of evolutionary cycles, of which the names of four are given, based on a computation which apportions 360 years of mortal life to one "divine" year, or "year of the Gods." Here is a brief table of the four *Yugas* printed in a work published in 1892 (*The Theosophical Glossary*):—

Krita or *Satya Yuga*	4,800	"divine"	years.
Tretâ Yuga	3,600	,,	,,
Dwâpara Yuga	2,400	,,	,,
Kali Yuga	1,200	,,	,,

The aggregate is called a Manvantara and is equal to 4,320,000 mortal years. Beyond is an ascending series of almost incalculable ages.

What are supposed to be the characteristics of *Kali Yuga* (in which we are at present functioning) in a sociological sense? In the *Vishnu Purana* (composed by Vyasa, a generic appellation), we have a vivid description of some phases of the Age, approximately 5,000 years of which have gone by out of the total of 432,000 years. After a statement that "barbarians will be masters of the banks of the Indus," we are told that "rulers" will be of churlish spirit and violent temper, and addicted to falsehood and wickedness—not unfamiliar traits in recent years of Totalitarian-*cum*-Democratic vintage! Further, "they" will be possessed of insatiable desires, and will seize the property of their subjects—an apt account of the dominance of the modern State over the lives of its people. Wealth and piety (it is added) will decrease until the world will be wholly depraved.

Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification....Menace and presumption will be substituted for learning....When the close of the *Kali* age shall be nigh, a portion of that divine being which exists, of its own spiritual nature...shall descend on Earth (*Kalki Avatar*)....He will re-establish righteousness on Earth.

There is no occasion to labour the point of this prophecy, so far as it concerns the tribulations of modern man in this year of grace! At least, with a modicum of understanding of the significance of this unusual chronology, we shall not be so apt to lose our sense of proportion, or to

be deceived by " short cuts " to any millennium. The return of the *Kalki Avatar* remains for determination in the far future; but it is interesting, in pondering on these eventualities, to remember that H. P. Blavatsky wrote of a second volume of " the prophetic record for the Black Age " being nearly ready in 1888, having been in preparation since the time of Sri Sankarachārya: " We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races."

Those accounts have begun to be settled; but the process of squaring racial Karma goes further than the evolution of the historical races known to mankind. Tradition tells of a vast period of nearly a million years, from the first appearance of the Aryan races down to the final sinking of Plato's small island of Atlantis. During this enormous stretch of time, the Aryans had never ceased to fight with the descendants of early giant races, an intermittent war lasting until nearly the close of the age which preceded *Kali Yuga*, depicted in the saga of the *Mahābhārata*, famous in Indian literature. Some students have seen in certain phases of Western civilization the irruption of some of the more unpleasant features of Atlantean sorcery. Schizophrenia, and the callous use of hypnotism, not to mention the bestialities of modern dictatorships, may be considered as among the symptoms of this revival of ancient links. To admit the inviolable sanctity or dignity of human or animal life means spiritual suicide to far too many fanciful theorists of a racial or political hue. Desecration of spiritual teaching has been followed by mental perversion, and ethical compulsions have been sacrificed by removing conscience to the sphere of a Darwinian-Freudian evolutionary scheme, with its own peculiar code of morals. In their desperate plight, masses of human beings assist in the growth of a priestly class, which they vainly hope will intervene between them and a vengeful extra-Cosmic God, or the oppressive power of a Totalitarian State. Artificial insemination of ideas goes hand in hand with its now wide-spread counterpart in biological science, applied today to both human and animal species, and poisonous propaganda has become an accepted instrument of State.

The victims of a soulless culture are innumerable. No less tragic is the feeling of frustration so common amongst thousands of well-meaning idealists in their efforts to achieve reforms in national and international affairs, without regard to the fundamental changes needed in human nature in relation to cyclic law. Many are the fair blossoms of spiritual adventure that have been killed by the frost of human imperfection, because of unseasonable sowing of the seed of truth. The wise gardener has a weather eye and a fine judgement with regard to soil and all that appertains to sound growth. Know-

ing this, he who would serve his race and time in the years and generations of *Kali Yuga* will weary not in his task of helping on the rehabilitation and resettlement of the human souls who "come his way." He will realize (as has been wisely said) that much can be done by a courage rightly directed, even within the operation of the malign influences of the Age. He will have reliance upon the Eternal Law in nature which subserves ultimate harmony, and will know of a surety that mankind shall discover itself, finally, self-redeemed. He will know that the conquest of illusion is not to be accomplished in a moment, but that it is never too early to begin this "righteous war." Above all, he will recognize that "the inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers."

The re-education of the race in spiritual philosophy is a labour of immeasurable scope for effort. Without its performance, in some degree at any rate, a New Order becomes a mere phantasy, if not something much worse, an appeal to cupidity. We need a reorientation of the Spirit of Man. In these days of deep distress, it is well to remember (with Dostoevsky) that "what is far more essential for man than personal happiness is to know and to believe at every instant that there is somewhere a perfect and serene happiness for all men and for everything." That serenity is not to be met with among the false shows of *Kali Yuga*. The search must go on at the very base of our nature, for "underneath all life is the strong current that cannot be checked; the great waters are there in reality." Having found reality there, we shall come to the assurance that all these beings amidst whom we struggle are also fragments of the Divine, and then, be the Age what it may, we shall use our powers in devotion to a worthy service—"*ohne Hast aber ohne Rast.*"

PHILIP HOWELL

THE CONCEPTS OF ANCIENT INDIAN WARFARE

[When so many modern inventions and discoveries have proved to be revivals of old knowledge it is surely the part of wisdom to approach with open mind such questions as that of whether aviation had been known in ancient India, as the old texts affirm. **Shri V. R. R. Dikshitar** of the Madras University makes out here a case for the ancient Indians' conquest of the air, as also for the more dubious honour of priority in the invention of gunpowder, firearms and other implements of destruction. We do not think the ancestry of the atomic bomb, however, should be traced to the Brahmastra. It seems more probably related to the terrible vibratory force referred to by Shri Dikshitar as that which was capable of reducing to ashes 100,000 men and elephants. Be that as it may, it will be evident from his article that the ancient Indian code of war was on a plane that puts to shame the brutal slaughter of our modern day.—ED.]

We are at the end of a world war. Knowing as we do the different aspects of modern warfare, it would interest us to examine how far modern wars are different from the ancient and mediæval wars in general, and ancient Indian wars in particular. A critical study of the art and science of war in ancient India demonstrates high advance in that particular field. India has been generally taken for granted by Indologists as a land of people given to the other world, people who attach no value to external objects and material culture, people who have developed a contemplative attitude of mind, in other words, people who are philosophical in their outlook. Though this may be true to a certain extent, yet it is not the whole truth. For we had our Dhanurveda or the science of arms, the Ayurveda or the science of medicine, the Gandharvaveda or the science of music, Jyotisha or the science of astrology and astronomy, Dandaniti or the science of politics and administration, Varta or the science of economics. All these sciences were developed to a marvellous degree. Even the science of erotics or Kamasastra was perfected as an art.

No doubt the Indian outlook was essentially religious and the intelligentsia of India devoted themselves to different branches of learning and promoted the cause of religion. May it be remembered, however, that this was confined to a particular caste or community. By the social structure as understood in those days, only a minority developed this mental and philosophical attitude. The masses were performing their *svadharma*, the work more or less allotted to them by birth. Besides the intellectual conscript,

there were other conscripts, commercial, labour and military. The commercial classes looked after trade, commerce, industries and agriculture. The labouring classes were engaged in various menial services and helped the traders and the other communities with physical labour. It was the military conscript that was responsible for the protection of the land from marauders and foreign enemies. This was the ruling caste of India.

In modern times, wholesale conscription is sometimes resorted to. This indirectly affects the normal social and economic life of the people. In ancient India, on the other hand, a whole caste was conscripted, while other castes and communities were to attend to their own ordained duties. By fixing up a social structure of four castes on an organic basis the ancient Hindus realised a well-planned social economy where there would be no competition, no rivalry, no jealousy and no discontent.

Following hereditary arts and crafts was deemed best from the point of view of efficiency. The father was often the teacher of the craft to the children, the craftsman's home the laboratory where the craftsman of the future learnt the technique of arts and crafts. Whether they had a formal course in engineering or not, the ancient Hindus were experts in military engineering, built grand trunk-roads for the march of troops, cleared the hills and forests for the passage of heavy chariots and erected fortresses with deep moats. Such skills did not die out because they were hereditary.

So also the Kshatriya caste was a community of warriors. They alone could go to the field and take up arms. This was the rule but there were a few exceptions. Sometimes, and sometimes only, members of other castes were enlisted. But, generally speaking, the whole community of the Kshatriyas went out and fought. Several wars were only for defensive purposes. The Kshatriya host alone was deemed superior to others. War or no war, there was the hereditary force always in reserve to guard against unexpected enemy attacks. The conscription of a particular class of people did not affect the social and economic order. While the war was going on in the neighbourhood, and little disturbed by the carnage—Megasthenes, who visited the Mauryan Court about 325 B.C., records—the peasant was cultivating his fields, the artist pursuing his work, the artisan plying his craft, the civilian carrying on the government. That is why there was no necessity to plan for five years, ten years or fifteen years after the cessation of hostilities. All this was possible because society was considered as an interconnected whole, the one dependent on the other and all activities tending to the common weal.

Superficial observers may find inequality in this system. This inequality is something like the inequality among different organs in the physical organism. An organ

like the head controls while organs like the hands and feet are controlled. Surely there is no inequality among the organs.

Turning our attention to the motives for war, we see that they were simple and straightforward. The motive was certainly not land-grabbing, though there were empires by conquest which were a loose confederation of states and vassal provinces. It was, again, not the desire of colonisation, though the ancient Indian states had colonies in the Far East won by peaceful cultural conquest. It was not even commercial rivalry, though they had extensive commercial transactions with the West and the Eastern part of the world. Behind their wars and conquests, religion acted as a driving force. It was believed that a soldier who would fight to the finish, who would not retreat on any account, who would die fighting in the field heroically, or who would win over the enemy by valour, reached Virasvarga or Heaven. The war was then a means to an end. The goal of every soldier was the attainment of heaven and the sure way of achieving it was to fight and fall heroically in the field.

A king occasionally did develop a spirit of imperialism. This imperialism, however, amounted to demanding acknowledgment of his supremacy. When once a state recognised the overlordship of the conqueror, he would not molest the sovereign of that state or question the sovereignty of the people. But when a recalcitrant king offered fight and declined to acknowledge supremacy, then that king was defeated in battle; but, even after defeat, if he were to acknowledge the overlordship of the conquering king the vanquished monarch would be reinstated and let alone. Samudragupta's motive for conquest of all India was to get the ideal Indratvam or Lordship of Heaven. It was *gam jitva divam jayati*. "By conquering the earth you conquer Heaven." What we have to note is that the conqueror did not interfere in the internal affairs of the subjugated kingdoms. All that was required was the payment of tribute, often annually.

Curiously, war in ancient India was often between states and not between peoples. One state attacked the other. The people of the state did not participate. It was not a peoples' war where a whole nation went out in defence of home and hearth. The war was absolutely a matter between two kings. This fact is not often understood by present-day writers. As it was not a war between peoples no national rancour was developed or exhibited. Because national rancour was absent, soon after the hostilities were over friendly relations were resumed and concord prevailed among the peoples of different states.

Amity between the various communities saved the country from civil wars in India. The relations between the nationalities were often cordial and free from all bitterness.

Hatred of one nationality for the other was conspicuous by its absence. The common people were friendly and co-operative. Even among the soldier caste, the Kshatriyas did not develop what we call the war mentality. They were imbued with the higher ideals of chivalry and heroism. They longed for the titles of Vira and Sura, Rathi and Maharathi, as moderns might aspire to the Victoria Cross. Heroism in exploits was the ruling passion of every soldier, and in South India, the ancient Tamil classics say, when a heroic mother heard that her son was retreating from the field in fear, she was prepared, if it was true, to cut off her breasts that had given him milk. Such was the high ideal placed before a soldier.

Two questions could be asked in this connection. One is whether firearms were known and used in ancient wars. The second is whether the ancient Hindus navigated the air and fought from air vehicles—call them aeroplanes or by any other name. For a long time bows and arrows were used. This did not mean that the ancient Hindus were primitive in their weapons throughout. The fact was that side by side with bows and arrows other deadly weapons were equally in use. Literary sources are full of descriptions of what are known as astras. For example, the Agneyastras were firearms that vomited continuously a volume of fire and fire balls. The composition of the balls is given in the texts but we are not concerned with them here. From the details furnished we understand that the ammunition was inflammable and could not be easily extinguished.

Mention may be made of two weapons. One is the Visvasaghatiagniyoga, which was virtually a bomb that burst and scattered fragments of metal in all directions. The other was the Agnibana, which was the forerunner of gunshot. We must remember in this connection that sometimes a claim is made that the original home of gunpowder was India. The Sanskrit term *Dhupa* means a rocket. It has become *Top* in Turkish and *Tufang* in Persian. Elliot tells us that the Arabs learnt the manufacture of gunpowder from India. Taking all these circumstances into consideration and crediting the testimony of the *Sukraniti* which speaks of big and small guns, we cannot but conclude that regular guns and bombs were known but were sparingly used; because the rules of righteous war forbade their use altogether.

But the use of astras was definitely known. The Brahmastra was perhaps the ancestor of the modern atomic bomb. The principle underlying its application was that an astra of fire could be counteracted by another astra, for instance, one of all waters which went by the name of Varunastra. This astra, which rained water, extinguished the fire. The foundation of modern physics is said to be the transformation and use of energy and this was known in ancient India. Scientifically

speaking, the use of astras is releasing one natural force to counteract another natural force.

Modern scholarship would not credit the Indians with a knowledge of aerial cars and aerial wars. In a recent study[1] I have maintained that aerial cars were used in wars. Credulity or open-mindedness? That is the question. I have not drawn the inference from my imagination but on the evidence of texts. It is not necessary to quote all the texts here; but one or two may be mentioned. Vivan is another name in Sanskrit for an air-vehicle. It is said that an Agni-ratha, literally a fiery vehicle, was fixed on a flying vessel. If this were used against the enemy it would reduce to ashes 100,000 men and elephants. It is allegorised in the *Vishnupurana*, in the *Ramayana* and other works, in the fable about the sage Kapila whose glance made a mountain of ashes of King Sagara's 60,000 sons. (See *The Secret Doctrine*, I. 563.)

The regular construction of an airship is given in Bhoja's *Samarangan-asutradhara*. It is said that an aerial car is made of light wood in the form of a bird with a durable body. It has two resplendent wings and is propelled by air. It flies in the atmospheric regions for a great distance and carries several persons with it. Iron, copper, lead and mercury are used in making it. It goes to the sun's region and the stellar region. Its movements are said to be threefold, ascending with a whirr, cruising and descending. One use of it is to attack visible and invisible objects. The other use was scouting and reporting to the headquarters. We are told in the *Ramayana* that Indrajit threw inflammable material from the air over the monkey hosts, which made them fly pell-mell in the battle of Lanka. Suka and Sarana, the envoys of Ravana, were flying at a distance near the camp of Rama. This was noticed by the monkey warriors who flew in their turn and took them captive. The generous Rama, however, released them and sent them back. There are many instances of flying in the air. It may be asked with good reason why, then, this art died out and why there is no trace of it. In this unfortunate country several arts and sciences have disappeared for the simple reason which is furnished in the following statement:—

यन्त्रानां घटना नोक्ता गुप्त्यर्थेनाज्ञतावशात् ।

This means "We are not ignorant of the different machines but we cannot give out the process of manufacturing such machines. It is kept as a close preserve." This secretive policy was responsible for the disappearance of several sciences, including medical science, in India. This policy was adopted as it was feared that a popular knowledge of such sciences would lead to abuse and consequently disturb the peace of mankind.

[1] *War in Ancient India*. By V. R. R. DIKSHITAR. (Macmillan and Co., 1944)

Another point is that war in India was always a *Dharma Yuddha,* or a war of righteousness and not a *Kuta Yuddha* or an unrighteous war. This kind of war, which would involve the destruction of innocents and non-combatants by fire, poison gas and other things was prohibited. It could be indulged in in extreme cases to retaliate upon the enemy who resorted to such arms. But that was certainly an exception to the rule. The rule was not to molest non-combatants, civilians, in every sense of the term. Temples, buildings, agricultural fields and industrial factories should not be touched.

While this was true of non-combatants, among the combatants themselves strict regulations were observed. Some of them were :—

(1) A warrior in armour cannot fight with one who is not clad in a coat of mail.

(2) One should cease fighting when the enemy is disabled.

(3) A cavalry man should not attack a warrior in a chariot and *vice versa.*

(4) Poisoned or barbed arms should not be used.

(5) He whose weapon is broken or who has lost his car should not be hit.

(6) One should never lament a hero killed in battle.

(7) The retreating, the panic-stricken, should not be pursued hotly.

(8) No one should kill the sleepy, the thirsty, the fatigued or one engaged in eating or drinking, eunuchs or war musicians.

(9) Prisoners of war should be accorded generous treatment.

(10) "Hospitality, the sacredness of the refugee, the law not to forget a kindness or a hurt, and not to refuse to fight when challenged," are some features of fair fighting according to the epic code.

Can we say in conclusion that her numerous wars helped the progress of India ? The answer is, yes. These wars led to the establishment of empires such as the Maurya and the Gupta Empires and the consequent evolution of political institutions. Above all, the war between Rama and Ravana gave us the *Ramayana* of enduring fame, while the great war of the *Mahabharata* gave us the *Bhagavat-Gita,* which is the perennial source of comfort to a weary world at any period of history.

V. R. R. DIKSHITAR

NEW BOOKS AND OLD

THE PLEASANT AND THE GOOD *

In recent years there have been many books dealing with aspects of the Platonic philosophy, for Plato, unlike most philosophers, never seems antiquated, despite the fact that many of his speculations are already outmoded, owing to the advance of science. But he was constantly revealing fresh points of view, developing his theories. Nothing, said Gomperz, is more characteristic of Plato's old age—and to that period of his life we must assign the *Philêbus*, the last of the dialogues in which Socrates appears as the leading figure—than the widening of his horizon. That it lacks the charm, the brilliance, of some of his earlier work (such as the *Protagoras*) is obvious; it is difficult at times, very difficult, and here and there contradictory. But it is important, for in the treatment of an ethical problem we are led on to questions metaphysical in their implications. English readers who cannot grapple with the Greek have many sources of information; there are such works as Jowett's famous version of practically the whole Platonic corpus (excluding the letters), with some admirable introductions; we have at our side Prof. A. E. Taylor's fine volume *Plato, The Man and His Work;* Grote's massive volumes; Gomperz's *The Greek Thinkers;* Jaeger's *Paideia*, and Ritter's *The Essence of Plato's Philosophy*. (Both these last two books, as well as Gomperz's, are now in an English setting.)

As we read the dialogues, and mark the place occupied by Socrates in the majority of them, it is hard to avoid the conclusion that Plato is giving us an idealised figure of a beloved master. It is less the Socrates of everyday life, as we see him (more or less) in the *Memorabilia* of Xenophon, than a transcendental Socrates, viewed on the field of recollecting thought. Unless we are to believe that shorthand reporters took down his words, we are driven to suppose that, in Plato, he has become—in some measure—a vehicle for Plato's own thoughts, thoughts indeed inspired by old memories. The *Philêbus* could not have been written less than forty years after the old philosopher's death; how can it be supposed to be a transcript of any one actual experience? No: we have in the main dialogues (excluding those of Plato's last years) a Platonic picture of his teacher, just as, in the fourth Gospel, we are introduced to a Figure seen through the golden mists of half a century: an interpretation of Jesus, now sublimated in the writer's experience, not quite the Jesus of Galilee whose life and sayings are recorded in the three synoptic Gospels.

The *Philêbus* has not been treated adequately for some time past in England; at least no edition of the Greek text, with a proper commentary, has been forthcoming since the editions of Badham (1878) and Bury. But now Professor Hackforth comes to fill the

* *Plato's Examination of Pleasure:* A Translation of the Philêbus, with a Commentary. By R. HACKFORTH, M.A. (Cambridge University Press, London. 10*s.* 6*d.*)

gap. It is not an edition on the usual conventional lines; no Greek text is given (which is regrettable), but the professor has given us a rendering in English, accompanied by a running commentary, which, linking up the divisions of the dialogue, enables us to follow the thought of the *Philêbus* as a connected whole. And there are some valuable, though brief, notes on special textual and other difficulties. The professor's translation runs smoothly; as far as we are competent to judge, it is admirably done: in fact it reads less like a translation than an original work. And what higher praise could be given? But we are bound to state that his commentary is not always easy reading.

What is the main theme of this dialogue? Briefly, its object is to ascertain the relation of Pleasure and Intellect to the absolute Good. It is an enquiry into the Good, which is not knowledge or pleasure, *per se*, though it has a close analogy to knowledge; and the basis is the union of Unity and Plurality. The Divine or Cosmic cause of all Reality is distinguishable from what Plato calls the "limited," namely, from the determination to which the visible world (the unlimited) is in subjection. Now the true Good has no distinguishing parts; no one part has the office of control over another part. With this thought the concluding words of the *Timæus* may be compared. It is true that Plato regards the final good for the individual man as his own well-being (*eudaimonia*); that is, his pleasure as consisting in his true happiness; and this happiness must be grounded in the Ultimate Good, which is God.

Correspondences between the *Philêbus* and the earlier *Gorgias* are plain; the importance of the former consists, as Arthur Butler pointed out, in the fact that it is the oldest regular disquisition we possess on what was afterwards known as the "*summum bonum.*" What Plato is anxious to prove is that the highest pleasure is not to be found in mere bodily indulgence, not even in the pleasures of Mind alone, but in a moderate enjoyment of both, because the "mixture" is best adapted to man's moral nature, which is composed both of mind and matter. Consequently, the final aim of a human being is not "pleasure" *quâ* pleasure,—though it would be not inappropriate to say that "happiness" *is* an end. And, that being so, the words of the Scottish Shorter Catechism are just, when we are told that the chief object of a man's life is "to glorify God and *enjoy* Him for ever." That, too, is a fundamental tenet in both the Old and the New Testaments. Happiness and pleasure often pass into each other; they may frequently be conjoined; but they are not synonymous. This truth is emphasized in Rashdall's work, *The Theory of Good and Evil.* (Vol. II, p. 57 *et seq.*)

It may be worth noting that two important passages from our dialogue are quoted, at some length, by the Church historian Eusebius in his *Preparatio Evangelica.* The first of these contains the well-known dictum, "All wise men say with one voice that Mind is our king both of heaven and earth"; the second runs thus: "Mind has been shown to be a myriad times closer and more akin than Pleasure to the nature of the Conqueror." And several other *obiter dicta* of a similar character will be found by the reader of Professor Hackforth's volume,

which is a valuable piece of work for which students will be grateful. I may, perhaps, be allowed to close this notice by giving a rough rendering of one of the two passages quoted by Eusebius (at least in part). In one place the Greek text seems corrupt, so I have had to deal with it as best I can—and that imperfectly.

Socrates.—"Should we not say that our body has a soul?"

Protarchus.—"Of course."

S.—"Whence did it get that soul unless the body of the Universe had a soul, seeing that it possesses the same elements as our bodies, but in every way more beautiful?"

P.—"Clearly that alone is the source."

S.—"Quite so; and we cannot believe that these four classes (the finite, the infinite, their compound or their Cause) are in us alone, and that the Cause, which exercises the body, and, when it has fallen sick, brings healing—we cannot, I say, believe that this is to be counted complete wisdom; but that, though these same elements exist in the Universe as a whole (only in a lovelier and purer degree), there has not been created in the supreme sphere that which is most fair and most precious."

P.—"No: that would be wholly unreasonable."

S.—"Well, then, with this argument as our guide, surely it would be better to affirm that there exists in the Universe much that is limitless, much that is "limit"; and over these a Cause ordering and regulating years and seasons; and that this Cause is rightly called Wisdom and Mind."*

P.—"Most rightly so."

S.—"But, of a certainty, Mind and Wisdom could never exist without a soul."

P.—"No, indeed!"

S.—"Will you not say, then, that in the Divine nature there is a kingly soul, thanks to the power of the Cause, and that in other divine beings are implanted other noble attributes?"

E. H. BLAKENEY

Some Ancient Cities of India. By STUART PIGGOTT. (Oxford University Press, Bombay. Rs. 2/-). This is an archæologist's-*cum*-artist's account illustrated with maps, plans and photographs, of some of India's most ancient monuments in art as well as in architecture, like Ajanta and Ellora, Delhi and Daulatabad, Muttra and Mount Abu. It is packed with historical facts, on the one hand, and individual observations, both inferential and interpretative, on the other. Therefore, the book is much more than a mere monograph of a Government Archæological Department or a tourist agency's guide. It is, indeed, an intelligent, well-informed companion to a visitor desirous of studying the country's chequered chronicle in stone—as one may as well describe the monuments under survey—with insight. Some of the author's opinions, being unconventional, may not be accepted by the "runaway" reader, but then, to quote the concluding sentence of the writer, "far better that he should go and look for himself and make his own judgement."

G. M.

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* In this passage we have the doctrine that the soul of man is part of the Soul of the All.

War Proverbs and Maxims, East and West. By SELWYN GURNEY CHAMPION. (Arthur Probsthain, London. 3*s.* 6*d.*)

This anthology of proverbs relating to war is chosen from eighty-eight languages and dialects, and contains also a selection of the maxims of Sun Tzu, the author of *The Art of War*, the oldest military treatise in the world, 500 B.C. Some sayings of Napoleon and other famous soldiers are also included together with several excerpts from the scriptures of the major surviving religions of the world. There is a short preface by Mr. Vernon Bartlett and a microscopic introduction by Lord Wavell.

Such maxims, culled from every quarter of the globe, make it clear that War has always been part of the activity of the civilised races. Hence the proverb, taken from Yung Chu, which runs—"When no one hurts one hair, and no one benefits the world, all below heaven will be at peace" is of greater profundity than the "In war all suffer defeat, even the victors" kind of proverb. But since August 5th, 1945, neither sort of Wise Remark concerning War holds more than academic interest for us. If no "answer" can be found to the atomic bomb, we have a right to hope that the great reality, the only reality in human relations, *need*, will bind men together: for, all nations, the large even more than the small, will need protection, and will finally seek it far more earnestly than they ever did in the days when a protective league was an ideal but not a need for all. But if defence methods can be introduced against the atomic bomb, then August 5th was not the End of War but the End of Civilisation. In either case this book of maxims and proverbs can have only a historic interest, as relating to days when war was an art.

JOHN STEWART COLLIS

Judge or Judas? By N. G. JOG. (Thacker and Co., Ltd., Bombay. Rs. 7/14).

Beverley Nichols is a journalist first and last and with a journalist's instinct he wrote his *Verdict on India*. He primarily meant it for American consumption, but he was shrewd enough to know that violent abuse of India and Indians would make it a best seller in India too. He cannot have been disappointed. In India certainly it does not particularly need a reply. Perhaps it does in America, and the book under review should have found an American publisher, without meaning any disrespect to the publishers in India, for it is merely a matter of publicity and it will be but fair if Mr. Jog's brilliant reply does find a market in the West. The highest compliment that may be paid to Mr. Jog is that in polemical literature he has done as well as he or anybody else could have: an Amurath has matched an Amurath. Whether it will meet with the unbounded admiration of critical, as opposed to merely patriotic, readers is an open question. Following in the footsteps of Nichols, he too has sought to play the rôle of judge, jury and counsel all in one, and naturally he cannot escape the charge that can be so easily levelled against Nichols himself. His chapter on "By Their Fruits" wherein he attempts to whitewash suttee, devadasi and other evils of Indian society recalls Shakespeare's

shrewd observation : "The lady doth protest too much, methinks." Even in polemics more is gained by admitting an evil than by denying or minimising its existence. On p. 199 a famous remark of Christ has been wrongly attributed, though hesitatingly, to Tagore.

On the whole Mr. Jog has produced a brilliant journalistic work, and Mr. Beverley Nichols has only himself to thank if he finds himself hoist by his own petard.

A. R. WADIA

Races and Cultures of India. By D. N. MAJUMDAR. (Kitabistan, Allahabad. Rs. 5/4)

Under an ambitious title, with only a passing reference to the primitive tribes of the cis-Himalayan, eastern and southern regions, the author gives an excellent sketch of the social life, cultural aspects and anthropometric features of the Marias, Kharias and others in Central India amongst whom Verrier Elwin has worked for a lifetime.

We are reminded of the creation myths and the diffusion theories concerning human origins and migration in quest of food. While analyses on the basis of blood groups, language or literature, cephalic or nasal index, lip and bone formation, pigmentation and hair may not furnish conclusive tests, being liable to change under climatic or occupational conditions, yet certain hereditary traits noticeably remain unaffected. Still, types of measurements *qua* measurements are fluidic and insufficient to determine the race-complex.

Culture is an evolutionary index of a tribe, and, for a caste in it, may well be substituted *varna*, indicating an occupational bias. Endogamy, social distance, mutual untouchability, food, taboo, all perhaps persist, though affected by modern conditions of life: pre-Aryan and not post-Aryan, caste existed for a tribal, functional or colour emphasis, as in Persia. The author's excellent portraits of social life and youth organisation are fascinating. The segregation of boys and girls with freedom to choose partners, a high morality in the tribes, the effect of certain polyandrous customs. Belief in the superior spirit, *bonga* or *mana*, an impersonal force like the African IT, suggests anthropomorphism to be a later development. The State ought to rescue the aboriginal tribes from decay amidst insanitation, disease and crushing competition.

S. SRIKANTAYA

Glory and Bondage. By EDGAR SNOW. (Victor Gollancz, Ltd., London ; Thacker and Co., Ltd., Bombay. Rs. 7/8)

Mr. Snow, the versatile writer who became famous as the author of *Red Star Over China*, is a keen observer of men and things. He was an eye-witness in India, Burma, China and the Soviet Union, during the most critical period of the war. Being an American, he had the peculiar advantage of mixing with men of all grades of society and with politicians of various shades of opinion on terms of equality, and understanding them with an open mind. The horrors of the modern mechanised war would at best be very painful reading, but the author has to

a great extent succeeded in relieving the tension with lively conversations with war-workers, both men and women. This has brought out the real spirit in which the war was fought, and the reasons for the ultimate success of Russia and the Allied Powers. In India, he writes, the rigid caste system is a formidable barrier to mutual co-operation, not only between Hindus and Muslims, but among Hindus themselves. Added to this, there is want of mutual trust and confidence between the rulers and the ruled. This is the cause for the bondage of India. The author rightly appreciates the work of America in the Philippines.

The major portion of the book deals with Russia and the advantages of the Soviet system. In the U.S.S.R., work is an obligation and a matter of honour with every able-bodied citizen, in accordance with the principle, "He who does not work, neither shall he eat; from each according to his ability, to each according to the work performed." As regards women, allowing for physiological differences, Soviet women are today doing everything that men do. The ideas given in the last chapter of the book for the reconstruction of the world on peaceful lines are worth meditating upon by the Allied Powers who should apply them as far as it is humanly practicable.

M. A. JANAKI

World in Trance. By LEOPOLD SCHWARZSCHILD. (Hamish Hamilton, London; Thacker and Co., Ltd., Bombay. Rs. 9/12)

The author, who as a German has an uncanny insight into the constitution and psychological mechanism of the German mind, describes in a telling manner the political conditions in world affairs engendered by the peace treaties of 1918, which, in his view, lulled the whole world into a trance regarding the ambitions and intentions of warlike Germany. His main argument is that, as no effective cure was found for the congenital warlike mentality of the Germans in the Treaty of Versailles and other makeshifts, Germany went on rearming under the very nose of international vigilance, with the result that the Second World War came so shortly after 1918.

Lamentations over the alleged iniquities of Versailles misled international judgment. Ineffective paper-peace moves should be deemed responsible for the second world conflagration. The League of Nations, the Locarno Pact, *et hoc genus omne* were mere paper structures. Human nature being what it is, it is still ruled by fear and in international relationships each nation has to protect itself by will, by power and by up-to-date war technique. Only radical re-education of the German mentality can pave the way to European peace.

The book is thoroughly documented and the author demonstrates convincingly how many of Europe's leading politicians and diplomats were living in a fools' paradise when Germany went on rearming in a cool, calculated manner. The book deserves to be carefully studied by every student of European politics and international relationships.

Prof. D. W. Brogan of Cambridge University contributes a Foreword.

M. A. RUCKMINI

CORRESPONDENCE

RENASCENT HINDUISM AND OTHER FAITHS

This article has been provoked, in the right sense I believe, by the disappointing conclusion that Prof. D. S. Sarma comes to after his very clear and comprehensive survey of the current Renaissance of Hinduism. Your reviewer rightly drew attention to it in his appreciative review (March 1945) of an otherwise valuable book. Professor Sarma makes two rather startling statements at the end of his book: (1) That Hinduism cannot absorb Islam or Christianity, as it once absorbed Buddhism,and (2) that, faced with the challenge of these two militant creedal faiths, Hinduism itself should become creedal. The creed to be enforced, he of course adds, should be as flexible as possible. I agree entirely with your reviewer that this point of view is against the very genius of Hinduism and it comes as a disappointment to those, within and without the household of the Hindu faith, who still cherish the hope that India with its genius for synthesis will yet show the way out of the conflict of religions that not only menaces Indian unity, but is a stumbling-block to world peace.

Any one who believes in the values of the spirit, who has glimpsed the truth that in the spiritual evolution of man lies the one hope of man's making a real home of this universe, will whole-heartedly rejoice at the new awakening of Hinduism. For Hindu sages, almost from the beginning of recorded history, have sensed this secret of the universe and pointed to man the path of this evolution. They have charted the life of the spirit, the ups and downs in its varied manifestations, and have set forth the disciplines necessary for the realization of this higher consciousness, as no other spiritual leaders of the race have done. More than this, by their continued emergence, even in days of darkest gloom and decadence, they have kept alive the hope that, in spite of the mess that man has made of his boasted progress, which has only plunged the world in successive blood-baths, it is possible for man to live as man and to evolve a really civilized society. They stand out as beacons pointing the way to the higher evolution which man must achieve or perish in internecine quarrels. Therefore the resurgence of this level of experience in the modern world and its application to the problems of modern life, which is what the protagonists of this current renaissance achieve, is of immense significance to the world in general and the religious world in particular.

Now these saints and sages, which it has been the glory of Hinduism to produce in all ages of her history, the glorious great of the past as well as their shining successors whom the present record lists, have all achieved their greatness untrammelled by creeds and defensive mechanisms against other faiths. They have all been Experimenters with Truth, welcoming light from all quarters, admitting no barriers to the inflow of vitalizing experience. Their insight, which is as broad and general as the air, would be cribbed

and confined within a creed, however flexible. That insight has nothing also of the defensive mentality of their present expounder, who would be content with merely existing side by side, without quarrelling, with militant creeds like those of organised Christianity and Islam.

Professor Sarma's conclusion obviously falls below the lead given by two of the greatest figures of the Renaissance he portrays, Swami Vivekananda and Mahatma Gandhi. In passing I would mention that he does less than justice to the pioneer of this Renaissance, Raja Ram Mohan Roy. The Raja was not merely a great statesman and a great social reformer. He was essentially a religious soul. It was his genuine religious insight that enabled him to perceive the unity of all religions and to work out a synthesis of all theistic faiths, which is what the Brahma Samaj is in essence. Ideologically I know of no more satisfying system of religious organisation. It is true that his appeal was essentially intellectual and was coloured by the prevailing nationalism of the nineteenth century. It is also true that his followers have not maintained the catholicity of his outlook or contributed to it a content of dynamic emotion. That dynamic is certainly present in the appeal of Swami Vivekananda. His Master, the Paramahamsa, had realized, emotionally as well as intellectually, the unity of all religions. In interpreting and broadcasting the message of his Master, Swami Vivekananda enunciated the need for conscious acceptance of all the religions of the world. Tolerance is not enough, he said. We must consciously accept the different expressions of the One Religion in the varied faiths of mankind. In one of his letters, quoted by Professor Sarma, he said :—

> We want to lead mankind to the place where there is neither the Veda nor the Bible nor the Koran; yet this has to be done by harmonising the Vedas, the Bible and the Koran. Mankind ought to be taught that religions are but the varied expressions of *The Religion*, which is Oneness, so that each may choose the path that suits him best.

This certainly goes beyond the policy of the mere fraternization advocated by the Professor. The modern man has to face the problem of the conflict of religions and of this the spirit of synthesis alone, so characteristic of Hinduism at its best, holds out the solution.

None has given a clearer lead in this matter than Mahatma Gandhi, whom Professor Sarma rightly regards as the most significant figure in this renaissance. He has faced the exclusive claims of the rival faiths in the land, which with their militant creeds are bidding fair not only to cut in pieces the web of Indian life but even to divide the land into various —sthans. Gandhiji, to my mind, truly represents the ideal of active assimilation of alien cultures which has made India and Hinduism what they are. To me as a Christian it has been a matter of profound interest and thankfulness that he, as a Hindu, has actively and consciously assimilated the essential elements in Christianity, while setting aside those which are only secondary. He has had the candour to admit the debt he owes to Christ in his way of life, and also the courage to reject the exclusive claims made for Christ by the Churches. The modern man faced with the conflict between religions has got to make such a distinction between

essentials and non-essentials and to work out a faith that draws inspiration from the best in all religions.

This is not to work out an eclectic faith, piecing together elements from all faiths that might appeal to one. Such a mosaic will not have the dynamic that religion must have to be a transforming force in the modern world. The various faiths will retain many of their particularities and transmit their power through their distinctive and traditional Sadhanas ; but these will be practised against the background of a common admission that they are but various ways to the realization of the One Reality behind all experience. The various faiths will have the same relation to the Common Faith of man as the different systems in Hinduism have towards the one Sanatana Dharma. That is why any exposition of a Hindu Renaissance will seem disappointing if it does not show how this essential Hindu attitude can and does solve the problem of the conflict of religions.

S. K. GEORGE

THE PURSUIT OF THE SOUL

In his sympathetic and extremely interesting review of my book, *The Long Pursuit*, Mr. Philip Henderson says that the "long pursuit" is "the pursuit of perfection from which the poet derives his creative power." Actually the title is taken from the lines of Francis Thompson quoted on the title-page :—

> Now of that long pursuit
> Comes on at hand the bruit.

The "pursuit," as everyone acquainted with *The Hound of Heaven* knows, is the "pursuit of the soul" by Christ, and I feel obliged to call the attention of your readers to this because it is essential to my thesis expounded in the book, and in the last line of this extract I myself find the answer to all our contemporary sickness and disaster :—

> Lo, all things fly thee, for thou fliest Me !

DALLAS KENMARE

Barnt Green,
Worcs.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

H. H. the Maharaja of Travancore called philosophy back to its noblest calling as the motive power of high conduct in his opening speech at the Indian Philosophical Congress at Trivandrum on 19th December. Philosophy, he declared, " can never be negation of action, " and bringing " back into daily currency, " for the abatement of inhumanity and the promotion of peace, " the wisdom which now seems to dwell apart " is, as His Highness suggested, the proper aim of such a gathering.

The Dewan, Sir C. P. Ramaswami Aiyar, brought out how Indian and European philosophy, starting with different, postulates, had converged towards the same ideal, and pointed to the need for concord and harmonisation in this respect.

Especially appropriate in the light of these remarks was the theme of the Presidential Address of Prof. M. M. Shariff of the Aligarh Muslim University: " Origin and Achievements of Muslim Thought." For Muslim thought drew from many sources and was assiduous in application and prodigal in its bounty to the culturally backward mediæval West. The philosophies of ancient India, passed through the alembic of Greek thought, made an important contribution to Islamic ideology, as did the Hindu mathematics and astronomy. The Muslims, rising on the tide of a great upsurge of the human spirit, assimilated, applied, promulgated in many fields of culture with an ardour hardly surpassed if even equalled in the European Renaissance for which they admittedly paved the way.

It is not so generally recognised, perhaps, how potent still is the influence of certain Islamic thinkers. Professor Shariff sees the influence of Averroes' rationalism in the materialism of the modern West. And he sees Al-Ghazālī's influence in the mysticism in the clouds of which, he says, Muslim thought was lost but which, we should rather put it, embroiders like a golden thread the sober warp of monotheism and woof of democracy of orthodox Islam.

What constitutes a nation ? Sir N. Gopalaswami Iyengar, in opening the Eighth Indian Political Science Conference at Annamalainagar on December 30th, defined it from the political science point of view as " a people constituted as a State and owning allegiance to a common government. " Nationhood had to be equated with statehood and both to be associated with a common territory. He rejected as criteria for nationhood language, religion, tradition and race. That is not to say that cultural elements can be dispensed with by the State. What A. E. calls " the mechanism of nationality" is not enough. The inner world of culture is the soul of any State, as his *National Being* points out. But if each State requires a cultural back-

ground, it does not follow that a single culture is needed or, indeed, is possible for each. As Sir Gopalaswami put it:—

> While every State is uni-national, nearly all States of considerable size are multi-cultural or multi-racial or multi-communal.

The larger loyalty does not rule out the less. Not all the members of a nation-State must be of a common race or have a common culture or a common language or a common creed. Each group has its own energy to give. The collective force is the important thing. Unity in diversity is the formula for the individual State, as it is for a global order, now held up by conflicting national sovereignties.

This transition period, between the end of one age and the beginning of another, is full of anomalies and strifes. Out of the chaos must emerge a cosmos. It is most likely that we may see the passing away of Nation-states as an earlier epoch saw the death of the city-states; and the emergence of a world-state. And so Prof. M. Venkatarangiah seems right to have insisted in his Presidential Address on the Humanist conception of the State, stressing the fundamental rights of men as men. In the Humanist conception the State was not a community of communities. The humanity which all individuals within its borders shared gave by rights to all an equal status as citizens.

Perhaps world organisation when it comes to stay will be a union, not of nations, but of men. The ingrowing tendency of individuals, communities or nations forms eddies in the stream of human progress. There are no eddies where the stream is swift—as there are no divisive forces where the common will is for the common weal.

Prof. G. D. H. Cole, in the "Special Brains Trust" contribution, "Without Bias," in the December *World Review*, agreed with Sir John Orr on the importance of the Food and Agricultural Organisation for convincing the world of the value of world organisation. Getting the people of the world fed adequately, involving the co-operation of millions, would be a more convincing demonstration of a workable world order than anything the League of Nations or the International Labour Office had been able to provide. The other interlocutors were Sir Kenneth Clark, Dr. C. E. M. Joad and the Dean of Chichester.

Of course the feeding of Europe leapt to mind as the most pressing problem. Pressing it is indeed, but the threat of famine still prowls about the door of Asia too. Early in January Sir Robert Hutchings, Food Secretary to the Government of India, left to assist the British Food Mission at the Washington meeting of the Combined Food Board and it is hoped that he will press the urgent need for allocations to make up the deficit of food in India.

But India must also be allowed to take all necessary steps to increase the production of food here, to ensure its processing for maximum nutritive yield and so to regulate its distribution that none may have enough to waste and none may starve. Prof. M. Afzal Husain dealt at length with India's food problem in his Presidential Address at the Indian Science Congress at Bangalore on 2nd January. Besides advocating several practical objectives, like increased tuber production and the numerical decrease and qualitative improvement of cattle, he named, as

an immediate need, a fully equipped National Institute of Food Technology.

Even as an isolated unit such an Institute could do much in connection with research and education in food processing. But for maximum effectiveness it requires correlating with many other lines of attack—the national crop planning which Professor Husain also mentioned and also investigations and large-scale demonstrations in soil chemistry, tillage methods, animal husbandry, plant breeding etc. What India really needs is such a country-wide network as the U. S. A. has, of agricultural experimental stations and agricultural extension agents to bring their findings to the farmer's ken.

Meantime we commend the food problem in all its ramifications to the attention of the National Institute of Science, over whose twelfth annual general meeting Mr. D. N. Wadia presided at Bangalore on January 1st. He included among the functions of the Institute advising the Government on scientific matters, co-ordinating the activities of scientific institutions and diffusing science in the social and national life of India. A concerted attack on the food problem would come under all three.

We do not recall having seen, outside of statistical studies, a more completely objective factual description of physicial conditions in our country than Mr. Ralph W. Phillips's "Impressions of India" in *The Scientific Monthly* for November. Mr. Phillips visited India in 1933 and 1944 and his tour under the auspices of the Imperial Council of Agriculture gave him a broad picture of the agricultural and food situation, with special reference to India's animal wealth.

He recognises the connection between the low subsistence level and the Bengal famine, "one of the major catastrophes of the war." His article brings out the low nutrition level of the average Indian rice-eater as compared with optimum standards, 1750 calories daily *vs.* 3,000; 38 grams of protein *vs.* 70; and an intake of Vitamins A, B_1 and C only 10, 27 and 20 per cent. respectively of the optimum. He shows the inadequacy of milk supply, so necessary in a country where so many are vegetarians.

Mr. Phillips is sometimes politely surprised but never shocked. He is rather too objective. He carries his rôle of the detached onlooker to the point of recognising the vastness of the difference between American and Oriental living standards and acquiescing in it, in the name of realism. The possible U. S. surplus production "would not go far in raising the dietary intake of substandard peoples to an optimum level." And meantime, it is implied, America need only give them the benefit of its techniques.

> India and adjacent oriental countries are so densely populated in relation to the amount of tillable land, and their agricultural methods are so primitive in many respects, that there is no hope of increasing their per capita production of food to our levels, within any time we reasonably can foresee.

Must the per capita consumption halt at the present near-starvation level till that distant day when "sufficient reduction in populations, or increase in productivity of the land or both may have occurred to make possible an approach to American standards of living"? Mr. Phillips

urges "Help our neighbours to help themselves....The last thing they want from us or any one else is charity." True, absolutely. But justice is not charity. India wants no more from America than her example. But she demands the opportunity to use for her own people's benefit the wealth and the resources which are her own—the long denial of which opportunity accounts for very much of the present misery.

The first session of the United Nations General Assembly was inaugurated in London on January 10th by Dr. Zuleta Angel of Colombia. Belgium's Prime Minister, Dr. Paul Henri Spaak, was elected the first President of the Assembly. Earnests both of the Great Powers' readiness to share their self-assumed high responsibility. Devising ways and means to translate into effective action the plans for a World Government laid down in the United Nations Charter is no small task. It calls for all the sagacity and the co-operative spirit that all the member nations can contribute.

The Charter gives scope for constructive action along many lines, all looking to the making of a better world. It has a grave defect, inasmuch as any of the Big Five has an overpowering controlling voice which, selfishly used, would bring to the world once again the horrors of war. It may well be that some or all these nations would be willing to part with real power to the UNO, if the others would agree to do the same. But who will give the lead? It is less the will to peace that is lacking than the wisdom necessary to find the way to lasting peace.

Mr. Attlee formulated well the ultimate aim as "not just negation of war" but the creation of a world of security and freedom, of a world governed by justice and the moral law.

We desire to assert the pre-eminence of right over might and the general good against selfish and sectional aims.

The British Prime Minister endorsed the statement of Mr. Stalin that "peace is indivisible," declaring that the welfare of each was bound up with that of the world as a whole and that "we are all members one of another." He wisely stressed the importance of the Economic and Social Council, remarking that "the greater the social security and contentment, the less important is the police force."

He saw a parallel between the persistence of power politics and separatist aims among the members of the short-lived League of Nations and the private wars which English nobles used to carry on, in disregard of the authority of the Central Government. Private armies had at last been abolished and the rule of law established throughout Britain; he envisaged the same thing ultimately for the nations and the world. All lovers of the human race must share that hope and labour for its realization.

There is no reason it should not come true if there is general acceptance in sincerity of what His Majesty the King, welcoming the delegates at a banquet on January 9th, urged as the prime motive power which must inspire all actions of the UNO: "Not selfish defence of mere national interests but service to the whole community of nations."